Antichriſtianiſm

REPROVED,

And the Doctrine of Chriſt and his Apoſtles juſtified againſt

SWEARING.

IN

Anſwer to *John Tombe's* ſix Propoſitions for the lawfulneſs of Swearing:

All which Propoſitions are both againſt *Chriſt* and his *Apoſtles* Doctrine, as is here proved according to the Scriptures:

For the ſatisfacton of all tender Conſciences.

By *Richard Hubberthorn.*

Becauſe of Oaths, the Land mourns, Hoſ. 4.
And (as ſaid the Prophet) *everyone that ſweareth, ſhall be cut off,* Zach. 5. 3.

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The Epiſtle.

John Tombs,

IS it not a ſhame for thee, who art called a Baptiſt, thus to manifeſt thy ſelf, and divide thy ſelf from thy own people? Haſt thou not taught people to ſwear, firſt one way, and then another? Did ever any of the Apoſtles ſo in the Primitive times? But on the contrary, that people ſhould not ſwear at all. And why doſt thou bring the Scripture that was ſpoken to the Jewes, and apply it to the Chriſtians? And why doſt thou bring the Scripture where the Angel ſware, but brings not the Scripture which ſaith, All Angels muſt worſhip the Son who ſaith, Swear not at all? So is not this like Anti-chriſt, and Anti-Apoſtle, that preaches up that which Chriſt and the Apoſtles denyed, as in Matth. 5. and James 5. And whereas thou ſaid in thy Epiſtle, that thy writing is ſhort and indigeſted, in that thou haſt ſaid truly; for how can they that fear God digeſt it, ſeeing it is ſo contrary unto Chriſt and the Apoſtles Doctrine? And ſo hath thou and it are become an ill ſavour to God and them that love him; but thou ſhalt be rewarded according to thy work. But God hath made thee manifeſt, who hath ſo long been hiding thy ſelf under ſo many falſe coverings, but now art diſcovered, that thou ſhould no more deceive the Nation.

R. H.

An Answer to Iohn Tombs *his Six Propositions, in which he asserts Swearing to be lawful.*

But on the contrary, from the Scripture it is proved, that the Believers and Christians are not to Swear at all, Therefore to them that are in Christ Jesus no Oath is lawful.

WE read in the Scriptures of truth, *Mat.*5.19. That *whosoever breaketh the least Commandmen and teacheth men so he shall be least,* (or not at all) *in the Kingdom of God.)*

But we do find some men especially *John Tombs* breaking the commands of Christ, and teaching men so, therefore he is guilty of that judgement: but to the first proposion which is this

That *some swearing is Lawful.*

His proofs are these.

That which is not *de toto genere,* in its whole kind evil, may be Lawfull, but swearing is not *de toto genere*, or in its whole kind evil, therefore some swearing may be Lawfull.

Answ. This argument is thus disproved

To break any of Christs commands or to deny the Apostles Doctrine is *de toto genere,* in its whole kind, but to sweare at all by any Oath is to break the command of Christ, and to deny the Apostles Doctrine, as *Mat.*5.33,34,36,37. and, *Jam.*5.12 Therefore to swear at all is not lawfull, but evil, according to Christ and the Apostles Doctrine and in the state of condemnation, *Jam.*5.

Again *John Tombs* concluding that his *major* is manifest of it self, goes.

To prove this *minor* thus.

That is not wholly evil about the use of which some Directions are given by God; but God giveth directions about the

uſe of ſwearing, as *Ier.*4.2. And thou ſhalt ſwear the Lord liveth in truth and judgment and in righteouſneſs, *ergo*

Anſw. By the ſame argument, may it as well be proved that the Chriſtiant and believers in Chriſt; may be circumciſed, offer innocence, burnt offerings and ſacrifices, becauſe for the uſe of it God gave ſome directions, and therefore it is lawfull, but as circumciſion, innocence, burnt offerings and ſacrifices of the Law is ended in Chriſt, ſo is the Oaths which was among the *Jews* in him ended alſo to the believers, and by him forbidden: for as it was ſaid in old time thou ſhalt ſwear, and ſhalt perform thy oath to the Lord; but Chriſt in the 5 of *Mat.* making mention of the *Jews* oath which God gave once directions for, yet ſaith he *ſwere not at all*; here Chriſt puts an end not onely to frivolous and vain oaths, but to the true oaths which the *Jews* was once commanded of God to ſwear, for theſe oaths are they which Chriſts words hath relation to, for he came to end the *Jews* worſhips and oathes, who is the oath of God, Chriſt the truth and righteouſneſs of God ſaith *ſweare not at all*, which ends the *Jews* which was to ſwear in truth and righteouſneſs.

2. *Argument.*

That which is approved by God is lawful, but ſome ſwearing is approved by God, *Pſal.* 63.11. every one that ſweareth by God ſhall glory, *ergo*

Anſw. That Scripture *Pſal.* 63. 11. ſaith thus, but the King ſhall rejoyce in God, every one that ſweareth by him ſhall glory but the mouth of them that ſpeak lyes ſhall be ſtopped. This was ſpoken of *David* the Anointed of God who was in that covenant of the Law, wherein he might ſweare in truth and righteouſneſs, that oath as the Lord liveth, and as my ſoul liveth; but there was ſome in that time, which if they uſed that Oath, the Lord liveth, ſurely, they ſweare falſly, *Ier.*5.2.

But what is that to the Chriſtians under the new covenant who are under Chriſts command, *who ſaith ſwear not at all*, neither by that oath which *David* and the *Jews* ſwore by, nor any other oath, but if upon any occaſion they were required to teſtifie their obedience whether they would be ſubject to ſuch, or ſuch things; their anſwer was to be yea or nay, and to keep

keep there words, which is more then the hypocrites and birelings Priests in these times hath done by there oaths, for this we have had good experience of, that such as do now plead to swear for a thing, hath sworn against the same thing & do now preach against that which they have preached for, so that they will preach, pray, or swear any thing for their bellie, and for filthy Lucre; and the oath which *David* was to swear in truth and righteousnes who called Christ Lord, he that was *Davids* Lord & glory *saith swear not at all*, who hath all power & glory.

Again whereas *John Tombs* instanceth *Abraham*, *Isack*, *David*, *Solomon*, *Elijah*, *Mica*, *Elisha*, the women of *Shunem*, and *Itai*, *Uria*, and *Samuel* &c. their swearing and entring into covenant to be examples for swearing.

Ans. All these were under the first covenant, and was in that which Christ called the old time, *Mat.*5. and proves nothing that Christians in the new covenant should swear, for although *Abraham* swore, and *Solomon* swore, yet Christ which was before *Abraham* and greater then *Solomon*, *saith swear not at all*, and although *David* swore yet he was *Davids* Lord which said *swear not at all*, and though the Angels swore by him that liveth for ever, yet Christ unto whom all the Angels shal bow & worship, *saith swear not at all*, so that all these arguments and Scriptures doth not prove that it is lawfull for the believers and Christians to swear at all, but it is *Tombs* ignorance in his applying Scripture in disobeying Christs command.

Again to prove swearing lawfull, *John Tombs* saith that *Paul* put an oath on the *Thessolonians*, 1. *Thes.*5.27. which words are these, I charge you by the Lord that this Epistle be read unto all the holy bretheren: Now saith *Tombs* the Greek word translated I charge you by the Lord, is I put the Lords oath on you, or swear you that this Epistle be read to all the holy bretheren, alike charge are 1. *Tim.*6.13. 2. *Tim.*4.1. &c.

Answ. This is the loug and thick mist of darkness which hath been long kept over the understandings of people, that when the plain Scripture will not prove their ends and intents, then they tell people it is otherwise in the Greek, or Hebrew, did not the translator of the Bible understand Greek as well as *John Tombs*? or are we not to believe the Scripture as it speaks till again it be translated by him? but least he should be wise

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in his own eyes, as it is in the Greek is here ſet down, that all that can read and underſtand it may judge whether *Paul* did put an oath upon them, or did ſwear them to read that Epiſtle to the brethren.

As 1 *Theſ.* 5. 27 Ὁρκίζω ὑμᾶς τὸν κύριον That is, I oblige or charge you in the preſence of God &c. Not I put the Lords oath upon you, or ſwear you as *Iohn Tombs* ſaith, for if they did read th Epiſtle among the brethren, then his obligation or charge to them was fulfilled; but ſeeing *Iohn Tombs* ſaith he ſwore them, he might have declared in what manner they were ſworn, ſeeing *Paul* was at *Athens* when he wrote to *Theſſolonica*.

Again he ſaith the like charge is in 1. *Tim.*6.13. which acding to the Greek he would make an oath, the words are theſe παραγγέλλω σε ἐνώπιον τοῦ Θεοῦ that is *I in eyn or command thee before God*, not a putting an oath upon them, or cauſing them to ſwear as *Iohn Tombs* ſaith.

Again he ſaith there is the like charge (or oath) put upon them in 2.*Tim* 4.1. which *in the Greek is thus* Διαμαρτύρομαι οὖν ἐγὼ ἐνώπιον τοῦ Θεοῦ. that *is, I charge thee in the preſence of God*, &c. Not that he took him ſworn, or put an oath upon him, or take him ſworn that he ſhould preach the word, but did charge him to be inſtant in ſeaſon and out of ſeaſon in his miniſtry.

Again *Iohn Tombs* ſaith in the times of the Goſpel *Paul* uſed this oath, 2. *Cor.*1. 8. But as God is true &c.

Anſw. Now thoſe that minds this Scripture may ſee that *Paul* doth onely juſtifie Chriſts words in keeping to yea and nay, ſaying that with him it was not yea and nay, for ſaith he verſe 18. but as God is true, our word towards you was not yea and nay, and verſe 19. for the Son of God, Jeſus Chriſt, who was preached among you by us, even by me and *Silvanus*, and *Timotheus*, was not yea and nay, for all the promiſes of God in him are yea and in him, Amen.

So that this Scripture is ſo far from bringing people to oaths and ſwearing that he labours to bring them all to yea and nay in all things, and ſo to Chriſt the ſubſtance in whom all the promiſes of God are yea; ſo that the Apoſtle might well uſe theſe words that as God was true &c See alſo were they true to their yea and nay the end of all oaths; other Scripture, *Tombs* brings to prove the Apoſtles did ſwear, as *Rom.* 1.9. and 9.1. *Gal.* 1.20. *Phil.*1.8.

Anſw.

Answ. As to the first, *Rom.* 1. where the Apostle saith, for God is my witness whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you alwaies in my prayers; is this a proof for men to swear and take oaths either for men or against men, hath not the man hear lost the understanding of a man? thus to compare and call this the Apostles oath when he takes God to witness that he prayes for the Saints continually, and his saying in *Rom.* 9.1. I speak the truth in Christ, I lye not, my conscience also bearing me witness in the holy Ghost, that I have great heaviness, and continual sorrow in my heart &c. and *Gal.* 1.20. where the Apostle saith, now the things that I write unto you, behold before God I lye not, is this an oath to testifie the truth of his writings against lyes; indeed this we desire that *John Tombs* and the rest of the Priests in this Nation would write nothing, but what God would witness unto the truth of, and that they would speak truth before God and not lye, then they would not thus abuse the Apostles words, and plead for swearing from them, when as the Apostles intend no such thing in their words here asserted; and whereas it is again said that the Apostle took an oath, *Phil.* 1.8. where he saith for God is my record how greatly I long after you in the bowels of Jesus Christ. Now let all honest and sober hearted men consider whether the truth of God and the Apostles that speak it forth be not abused, that from a novice that is lifted up in pride, and that would do or say any thing for his hire should bring those Scripture to plead for swearing and that lawfulness of oaths, in all which the Apostle took God to witness his love to the Saints and labour in the work of his ministry, signifying to all that understand how that he spoke the truth and did not lye, and kept to his yea and nay according to Christs doctrine (and did not swear at all).

Now further to prove swearing Lawfull *John Tombs* brings

This fifth argument.

That which hath a necessary use for the benefit of humane society is not unlawfull, but some swearing hath a necessary use for the benefit of humane society, *ergo*,

Answ. This argument is thus disproved, and both the *major* and *minor*, to be false.

For

For to break any command of Christ is of no necessary use for humane society, but to swear any oath is to break his command, *ergo*, For Godliness is profitable unto all men, in all their societies, but he that swears goes from Godliness into ungodliness and transgression, which transgression is of no use nor service amongst Christians, so that *John Tombs* might as well have thus stated his Argument, that to break Christs commend is of benefit to humane society, therefore to break Christs command is lawfull &c. and might thus have proved it, that except we break Christs command, we cannot preach for hire nor sue men at the Law for tythes; nor live in pride, ease, and vanity, nor keep our places of profits, and benefits, which is necessary for our society (of Priests,) *ergo*,

But we whose eyes God hath opened, do see that all his book tends to the perswading of people to swear, when Christ hath said swear not at all, and that which he now would swear for again would swear against for the same advantage and profits which he hath in his eye, yea or he would perswade all men not to swear and bring Scripture to prove it upon the same account, so that what he doth in this kind is because of advantage: for two years since he did not preach this doctrine nor write those arguments.

Now it being proved that the followers of Christ, and believers in him, are not to swear at all, then all those promissory oaths upon which *John Tombs* hath grounded his other propositions is not to be taken: But again to prove an oath of supremacy to King *Cæsar*, he brings the example and rule of Christ, and argues thus, if the Lord Christ in the dayes of his flesh did accowledge *Cæsar* as supreme Governor in his dominions, and did subject himself to his jurisdiction in answering before the *Roman* Deputy and was obedient to his parents real or supposed, then all Christians even the highest Ecclesiastical Prelate should be subject to the King as supreme Governor in his Dominions; and for proof of this brings *Mat.* 22.21. when the Pharises shewed Jesus the Tribute money, Christ bid them give unto *Cæsar* that which was *Cæsars*, and unto God the things that are Gods, so then it was the tribute money that was due to *Cæsar*: but doth this prove that Christ did swear, or was any example of swearing to *Cæsar*, or account *Cæsar* the head

of

of the Church and Ruler in Eccleſiaſtical things, ſo that this Scripture proves the contrary then for that which thou brings it, for thoſe Phariſees that brought the money to Chriſt, ſaid they knew that he reſpected no mans perſon, but taught the way of God in Truth; ſo then if Chriſt be our example and rule in this, then to the ſupream King or Kings we muſt not reſpect their perſons but give them their due, which is that tribute which hath their own ſuperſcription upon it, and we muſt teach the way of God in Truth, and give unto God the things which are Gods, which is all honour, glory, and rule in ſpiritual matters, and give to Chriſt alone the preheminence, which is head of his body which is his Church, and we muſt not ſwear at all, neither for nor againſt any man, for Chriſt did not ſwear neither for nor againſt *Ceſar*, and we muſt live peaceably with all men, not envy nor fight for nor againſt any man, and this is quite contrary to what *Jo. Tombs* would perſwade people, or to what he underſtands from the Scripture, which would make people believe that Chriſt was an example of the oath of ſupremacy to *Ceſar*, ſo that people may well be blind and ignorant who hath ſuch Teachers.

But we alſo ſhall follow the example of Chriſt, as 1 *Tim.* 6. 13. who did witneſſe a good confeſſion before *Pontius Pilate*, and this is a good confeſſion before any King or Ruler now, to ſay that we have obeyed the Truth from our heart, and have not broken the Commands of Chriſt by ſwearing, for, nor againſt anys neither have we tranſgreſt the example of Chriſt in reſpecting any mans perſon, neither do we in our hearts envy any man, King, Ruler, nor people, but hath love even to our enemies, and can do good to them that hate us, and can pray for them that perſecute us, and do deſire and daily labour that all men might come to the knowledge of the Truth, that they might be ſaved, And this good Confeſſion we can witneſſe before the King, or any in Authority, and ſay that God is our witneſſe, and our Conſcience alſo bears us witneſſe in the ſight of God, as the Apoſtle did, and we can ſay alſo that we ſpeak the Truth before God, and lye not, for our eyes is not blinded with gifts and rewards, neither have we taken Oaths, Covenants, nor Proteſtations for Parties, Powers, or Religions, but ſince we knew the way of Chriſt we have walked in it, and kept to his Commandment and Oath, which is yea and nay in all things, and ſo have

not entred into condemnation with those that are given to change, but the unchangeable Priest, the unchangeable Covenant, and unchangeable Law hath been our Rule, and of this we need not be ashamed, but in Gods power and Authoritie can we hold up our heads, when others do bow down their backs alwayes (crouching under every power and change of Government) as *Davids* enemies did, *Psal.*69.23. for that is their place and condition, as the Apostle doth witnesse, *Rom.* 11.10.

Again *Jo. Tombs* saith, that *Paul* a Saint was subject to the judgement of *Cæsar* and appealed to him, then he acknowledged him supream, *&c. ergo*

Ans. *Paul* was a prisoner for the word of God and testimony of Jesus, and appealed to *Cæsar* for justice, because he was unjustly accused, and had not done any thing worthy of bonds or of death, therefore according to their Law he ought to be set free, but *Paul* did not call *Cæsar* the supream head of the Church, and chief Ruler in Ecclesiastical things, for if *Cæsar* had been the supream head of the Church of which *Paul* was a member, he would but have needed little appealing unto for setting of him at liberty; but in such Arguments as *Tombs* hath used, is manifest the ignorance of foolish men, wherein their folly appears to all men, as the Scripture saith, 2 *Tim.*3.9.

And whereas thou sayest that there is holy and harmlesse Christians, and many upright soules whose Consciences are very tender, and many godly persons that have excepted against that Oath, and the lawfulnesse of taking of it, as fearing it may take away the liberty of their Consciences, which is dearer to them then their lives.

Ans. These that are so are in a better condition then thy self, and to such thy ministry if received would beget them from their holy and harmlesse state, into transgression of Christs command, and from the tenderneste of Conscience into hardnesse of heart; and now to answer their objections, thou tells them that it was Imposed for excluding of the Pops jurisdiction, *&c.* if so, why doit thou preach it up to be imposed upon the holy, harmlesse, godly Christians, who are redeemed from the Popes power and jurisdiction, and is come into the doctrine of Christ, and into the life of Christ, which is out of all such Oaths.

Thou art a miserable Comforter to tender Consciences, but thy

thy end is ſeen, and therefore thou cannot deceive many, but for thoſe that thou haſt before mentioned, who are holy, harmleſſe, upright, and godly, which are tender of an Oath; they ought to be thy Teachers who thy ſelf art far from righteouſneſſe or tenderneſſe of Conſcience, therefore for thee it is a ſhame to be an impoſer of Oaths upon tender Conſciences. who profeſſeth thy ſelf a Miniſter of Chriſt, who did forbid all ſwearing, and his Miniſter did preach againſt it, and ſaid above all things ſwear not at all, leſt they fall into condemnation, but it is manifeſt that thy Miniſtry is to bring people into condemnation, and not into the obedience to Chriſts command, therefore they that fear God will turn away from ſuch, 2 *Tim.* 3. 5.

Now ſaith *Jo. Tombs*, the grand objection againſt ſwearing is our Saviours words, *Mat.* 5. 34, 35, 36, 37. and *Jam.* 5. 12. which words ſaith he doth ſeem expreſly and fully to forbid any ſwearing at all, excluding ſome ſorts of Oaths by name, and the reſt by general terms, that our Communication ſhould be yea, yea, nay, nay, and what is more cometh of evil, or of the evil One; yet ſaith he, we muſt of neceſſity find out a limitation of the ſpeeches as we do, and the limitation is this, that is, frequent, vain, light, prophane, unneceſſary, cuſtomary, paſſionate ſwearing, or in ſecular matters of no importance, which in theſe Scriptures are forbidden.

Anſ. Indeed it doth plainly appear, that thou muſt of neceſſity either diſprove Chriſts words, or elſe deny thy own, ſeeing they are contrary the one to the other; ſo therefore thou ſayeſt that it was thoſe Oaths above mentioned that was forbidden by Chriſt and the Apoſtles, And I ſhall ſhew it plainly that thou haſt no neceſſity to limit Chriſts words to vain and prophane ſwearing, (but onely that thou would have thy words true and his falſe) for Chriſts words in *Mat.* 5. doth not intend ſuch Oaths, for he ſpeaks of the true Oaths which was uſed amongſt the Jewes, and ſuch Oaths as Chriſt told them they were to perform; for it was not ſaid in old time, that they ſhould perform vain, light, prophane, unneceſſary, cuſtomary, and paſſionate Oaths, but ſuch as they were to perform betwixt the Lord and them, and the ſolemn vowes and Covenants which they made in old time, to their Kings, and one unto another, the Chriſtians now by the command of Chriſt was not to ſwear theſe Oaths, neither any Oath true nor

falſe, ſo that Chriſt is not to be limited to intend vain Oaths, when as for inſtance Chriſt mentions the Jewes ſwearing, who was in the Commandment, who did deny all vain, cuſtomary, falſe, and paſſionate ſwearing, ſo that *Jo. Tomés* limitation is taken away, and Chriſts meaning muſt be as large as his words, which is not to ſwear at all by any Oath, but to keep to yea and nay in all promiſes, profeſſions, and engagements upon all occaſions, and ſo to keep out of the condemnation, whereby all peeples Conſciences may be kept clean to the Lord in all things, and they brought to the exerciſe of a good Conſcience, for the Lord is now teaching his people himſelf, and bringing them to obey the doctrine of his Son, in which they may find peace for their ſoules, and not to be in bondage unto ſuch Teachers as are given to change with every Government, who preach as the falſe Prophets did for handfuls of barley, and pieces of bread, and ſuch are they who preach the lawfulneſſe of ſwearing (or ſinning) againſt Chriſts command, but the Lord hath made them manifeſt, and is redeeming his elect and choſen from amongſt ſuch who have made a prey upon people, and fed upon their ſins, but not upon the life which the Saints was in.

A true

A true Teſtimony of the Jews ſwearing under the Law, mentioned in 113. Scriptures, with a diſtinction alſo of the Apoſtate Chriſtians ſwearing, without either Law or Goſpel for example in their oaths.

And alſo the Chriſtians ſtate under the goſpel miniſtration and new Covenant, how they are by Chriſt commanded not to ſwear at all, plainly made manifeſt from the Scripture.

THE Jews ſwear, the Apoſtate Chriſtians ſwear, but the true Chriſtians who are redeemed out of the Apoſtacy, that ſees Chriſt Jeſus, that was before the Jewes and Apoſtates cannot ſwear at all, in whom we ſee that the doctrine of the Jews was to ſwear, the doctrine of the Apoſtates is to ſwear, the doctrine of Chriſt and his Apoſtles was not to ſwear at all, the Jews ſware by the living God, but the Apoſtates by the book, which is not comparable to the Jews ſwearing.

Here is a liſt of the Scriptures which was ſpoken to them of the old time, and the Law and firſt Covenant, who ſwore and was to ſwear, and perform their oaths to the Lord, which Chriſt ends, who ſaith ſwear not at all, but in all your Communications let your yea be yea, and your nay nay, for whatſoever is more cometh of evil, and this ſaid he, to whom all power in heaven and earth was given, who put down ſwearing in the *Law*, firſt Covenant, and old time, which were true Oaths, not frivolous; for the frivolous was judged by them of the Law, firſt Covenant, and old time, for that Oath which Chriſt puts down was that which was ſworn to the Lord, and was to be performed in the

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ſtate of the Law, firſt Covenant, and the old time, ſince man was drove from God into the earth, which Law, firſt Covenant, (Chriſt ends) and Oath, and redeems man out of the earth, and makes all things new, who ſaith ſwear not at all; now as followeth are the Scriptures which was ſpoken to the Jews, and them of the old time that ſwore.

Abimelech and his Captain, and *Abraham* ſware, *Gen.*21.23,24, 31. Chriſt which was before *Abraham* was, ſaid ſwear not at all, that is the Covenant that ends *Abrahams* and *Abimelechs* Covenant, and ſaith they muſt keep to yea and nay in their communications.

And the Lord ſware unto *Abraham*, *Gen.* 24.7. that unto his ſeed he would give the land; and that Oath was performed, and Chriſt being come, who was before *Abraham*, who ſaith ſwear not at all.

And *Abrahams* ſervant ſwore to *Abraham*, *Gen.*2.4 9.37.

And *Eſau* ſware to *Jacob* and ſold his birth-right, *Gen.*25.33. and *Joſeph* ſware by the life of *Pharaoh*, *Gen.* 42.15. but Chriſt reigns over the houſe of *Joſeph* and *Jacob*, which ſaith ſwear not at all, and the houſe of *Eſau* muſt be as ſtubble.

And chap. 26.3. the Lord ſaid he would perform his oath to *Abraham*, which he ſware, that his ſeed ſhould be as the ſtars of heaven; this was before Chriſt was come in the fleſh, who was before *Abraham*, who ſaith, ſwear not at all.

And *Iſaac* and *Abimelechs* Captain ſware, and an oath was betwixt them, and this was in the old time, and in *Iſaac* was the ſeed called, Chriſt Jeſus, who ſaid, ſwear not at all, *Gen* 26.30. 31. chap.31.53. *Jacob* ſware by the fear of his father *Iſaac*, in whom as I ſaid before, the ſeed ſhould be called, who reignes over the houſe of *Jacob*, who ſaid ſwear not at all, but in all your communications let your yea be yea, and your nay nay, this was in the new time, the other was in the old.

And *Joſeph* ſware unto *Jacob* in *Egypt* in the old time, but Chriſt as I ſaid before, reignes over the houſe of *Joſeph* and *Jacob*, ſaith ſwear not at all, for by the oath he was to be carried out of *Egypt*, and ſo by Chriſt the oath of God, that ends the oaths, are all to be carried out of ſpiritual *Egypt*, *Gen.*47.31. chap. 50.5,6. and *Exod*13.5. where the Lord ſware to the Fathers concerning the Jews, who had the covenant and promiſe, which

Chriſt

Christ the Covenant performs the oath of God, and his promise and covenant, who saith swear not at all.

And *Exod.* 6. 8 God sware he would give the land to the children of *Israel*, which he had sworn to *Abraham*, but Christ who was before *Abraham*, said they should not swear, that redeems out of the earth, and treads upon the earthly *Canaan*.

And the Lord said to *Moses*, go to the land which I sware to *Abraham*, *Isaac* and *Jacob*, so the oath of the Lord brought them to this land the outward land of *Canaan*, but Christ who was before *Abraham*, that reigns over the house of *Joseph* and *Jacob*, that ends the oaths brings to God, and the land of the Living, where is the everl. sting rest above *Canaan*, *Exod.* 33 1.

The Lord sware in the wilderness that he would bring the people into the land, and the Lord said they should see the land which he sware to their fathers, but they that provoked him should not see it, and they should not come into the land which he sware, save *Caleb*, *&c.* who had provoked the Lord, and these did not abide in the oath which brought into the land; as the Christians do not abide in Christ that brings into the land of the Living, that saith swear not at all; as they did not abide in the oath which would have brought them into the land of *Canaan*, *Num* 14. 16, 23. 30.

I set the land before you saith the Lord, which I sware to *Abraham* your Father, and *Isaac*, and *Jacob*, and to their seed after them, *Deut.* 1. 8. ch. 8. 1. ye shall possess the land if ye do all things I command you, which I svvare to your Fathers, and ye shall prolong your dayes in the land vvhich I svvare to your Fathers, and the dayes of your children vvhich the Lord svvare to your fathers should be multiplyed, ch. 11. 9 21. And the Lord svvare that *Moses* should not go over *Jordan*, the Lord forgat not his covenant to the Fathers vvhich he svvare to them, ch. 4. 2. 1. 31. And the Lord brought thee into the land vvhich he svaare to *Abraham*, *Isaac*, and *Jacob*, ch. 6. 10. 13, 18. thou shalt possess the land vvhich the Lord svvare to the Fathers, ye shall keep covenant and mercy, vvhich the Lord svvare to your Fathers to give thee the land, ch. 7. 12, 13. ch. 8 18. so you may see here how the oath of the Lord being kept, vvhich brought to the land; and the oath being not kept, but the Lord was provoked and turned against them, and he svvare they should not enter into the land; so Christ vvho ends

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the oath, who abides in him, he brings them into rest, but who doth not abide in him, the light turns against them, and he condemns them; and so they come not into rest, chap. 9. 5.

And the Lord perform his word which he sware to *Abraham*, *Isaac*, and *Jacob*, ch. 2. 8. 11. and the Lord will make thee fruitful in the land which he sware to give thee, as he kept the Law he kept the oath, and so they bare fruit as they do which abide in Christ, who ends the oath.

Chap. 30. 20. as they loved and obeyed his voice, he was their life, and the length of their dayes, that they might dwell in the land which he sware to their Fathers, *Abraham*, *Isaac*, and *Jacob*, so in obedience to the Law the oath was performed, but he that ends the law ends the oath, who was before daies was, who is the life Christ, chap. 26. 3.

They shall tell the Priest that they are come to the land which the Lord gave them, *Jos.* 1. 6. be strong and of good courage, ye shall inherit the land which the Lord sware, *Deut.* 30. 20. 23. when the Lord had brought them into the land which he sware, they were to keep covenant, this was spoken to the Jews, else the oath turned against them, which oath and covenant Christ ends, *Jos.* 5. 6.

And the Prince of the congregation sware, ch. 9. 15, 20. but Christ the Prince of peace ends these Princes among the Jews, their authority and oaths, ch. 14. 9.

And *Moses* sware, chap. 21. 43, 44. and the Lord gave the people rest, as he sware to their Fathers, now this was spoken to the Jews, and *Moses* the servant which sware, Christ the Son who is greater then the servant *Moses*, that ends the Law, and redeems out of the earth saith swear not at all, who is Gods covenant everlasting.

Judg. 2. 1. the Lord said he had brought them into the land which he sware, and he would not break covenant with them, and this was spoken to the Jews that had the outward covenant, and the land, and the oath spoken to them (and not the Christians) which Christ ends.

1 *Sam.* 19. 6. and *Saul* sware who was a King, and *Jonathan* sware to *David* in the time of his sufferings, but Christ the King of Kings saith swear not at all, there is the top and corner stone laid, that destroyes the Devil the author of sufferings, in whom is peace, chap. 20. 3. 17. *David* sware, chap. 24. 21 22. *David* sware unto

unto *Saul*, ch. 28. 10. *Saul* ſware to the witch, but Chriſt Jeſus that *David* called Lord, ſaith ſwear not at all; though *David* and *Saul* were Kings, yet Chriſt who hath all power in heaven and earth, who is king of kings, whoſe dominion is larger th n *Sauls* or *Davids*, who ſaith ſwear not at all.

2 *Sam.* 3. 35. and *David* ſware he would not eat till the Sun went down, *Bathſheba* ſaid to *David*, O king, did not thou ſwear to thy handmaid that *Solomon* ſhould reign, and ſhe ſaid thou ſwaredſt by the Lord thy God that *Solomon* ſhould reign, 1 *King.* 17.29,30. and *David* ſware as his ſoul lived, and God who had redeemed it out of all adverſity, that *Solomon* ſhould reign, and *Adoniah* would have had *Solomon* ſwear that he would not ſlay him, ver. 51. and *David* ſware he would not ſlay *Shimei* if he went not out of *Jeruſalem*, and *Shimei* ſware to the king and broke his oath, 1 *King.* 28. 42. and *Solomon* ſaid to him, did I make thee to ſwear, and *Joab* ſaid to *David* he ſware by the Lord, 2 *Sam.* 19. 1, 2,3. and *Solomon* ſaid 1 *Kin.* 8.31. 2 *Chron.* 6. 22. when a man treſpaſſes againſt his neighbour, and they lay upon him an oath, to cauſe him to ſwear, and the ſwearer ſhall come before the Altar in this houſe, and *Solomon* ſaid it was alike to him that ſweareth and him that feareth an oath, *Eccl.* 9. 2. and the young man that came out of *Egypt* bid *David* ſwear by the Lord that he vvould not kill him, nor deliver him into the hands of his Maſter, 1 *Sam.* 30.15. novv here vvas ſvvearing, and this vvas among the Jevvs, and though theſe are proofs for their ſwearing, yet Chriſt a greater then *Solomon*, who was greater then *David* and *Solomon*, who were kings, ſaith ſwear not at all, he which hath all power in heaven given to him.

And here they were to ſwear before the Altar in the houſe of God, as ſaid king *Solomon*, but this is nothing to the Chriſtians that they ſhould ſwear, but Chriſt that ends the oath ends the Altar, and the Temple, and ſaid it ſhould be thrown down; ſo *Solomon* was made by an oath, for *David* ſware to his Mother that *Solomon* ſhould reign, ſo according to the oath he was, ſo Chriſt who ends the oath, that is a greater then *Solomon*, that redeems from the earth, makes kings to reign upon the earth which are not to ſwear, and ſaith ſwear not at all.

And you may ſee *Gedaliah* ſware 2 *Kin.* 25.24. *Jer.* 40.9. and ſaid, be ye Servants to the *Caldees*, and *Sampſon* made the chil-

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dren of *Judah* ſwear that they would not kill him, *Judg.* 1.5.12. and the ſpies ſware to *Rahab* that they would not open the matter, and if ſhe uttered the matter they were quit of the oath, *Joſ.* 2.12 20. and *Zedekiah* rebelled againſt *Nebuchadnezar*, which had cauſed him to ſwear by God, 2 *Chron.* 36.13. And the children of *Iſrael* ſware together to ſerve the Lord, and rejoyced at the oath they had ſworn with their hearts, 2 *Chr.* 15. 14,15. now as theſe Scriptures is to prove that theſe ſware, but all who came to the joy which remains in Chriſt Jeſus, they come to him which ends the ſwearing, and ends the oaths, and then they joy in the oath, Chriſt Jeſus who is of the tribe of *Judah*, who ends the ſwearing, who is a greater then *Sampſon*, and none of theſe Scriptures prove that the true Chriſtians ſware after Chriſt forbade them.

Moſes ſaid to the Lord remember *Abraham*, *Iſaac*, and *Iſrael*, to whom thou ſware by thy ſelf, I will multiply thy ſeed, and give you this land; here you may ſee this was to the Jews who had the land, which when Chriſt came among them, him they was to hear, who ended the oaths, and ſaid they ſhould not ſwear, they perſecuted him, *Exod.* 32.13. thou ſhalt ſerve the Lord and cleave to him and ſwear by his name, *Deut.* 10.11. and thou ſhalt ſwear the Lord liveth in righteouſneſſe, and truth, and in judgment, *Jer.* 4 2. and he that ſweareth in the earth ſhall ſwear by the true God, *Iſa.* 65.16. now here is the oath that was to be performed to the Lord, and Chriſt the righteouſneſſe of God and truth ends the oath, that was to be ſworn in righteouſneſſe, and ſaith ſwear not at all, to whom every knee muſt bow.

And the Lord ſaid he had ſworn by himſelf, his word was gone out in righteouſneſſe, every knee ſhould bow, and every tongue ſhould ſwear to him, this was the true oath and the houſe of *Jacob* ſware by the name of the Lord, but not in truth and righteouſneſſe, theſe was the vain oaths which the Prophet forbade, and was forbidden by the Jews, *Iſa.* 45.23. chap. 48.1. and the true oath was that which was ſworn by the Lord, and then the Jews bowed to him, but God ſaith this is my beloved Son, hear him, who ſaith ſwear not at all, and they that be true Chriſtians do the thing that he commands, *John* 5.

And *Iſrael* ſware not in truth and righteouſneſſe, though they ſaid the Lord lived, yet they ſware falſly, amongſt them that ſeek not the truth, nor execute true judgment, *Jer.* 5.2. the Lord ſaith I

ſwear

ſwear by my ſelf, that this houſe ſhall be waſted, if they would not hear the words of God, *Jer.*22.5. and the Lord ſwore unto the Fathers that he would give them the land that flowed with milk and honey; now mind, this oath brought them into the land that had the types, and figures, and ſhadows, which when Chriſt comes he ends this oath, and types, and figures, and ſhadows.

King *David* ſaid, *Pſal.*63.11. the king ſhall rejoyce in God, and all that ſwear by him ſhall rejoyce in him, this was a true oath; and *David* ſware to the Lord, and vowed to the mighty God, *Pſ.* 132.2. and *David* ſaid unto the Lord, where are thy former mercies which thou ſware unto thy ſervant in truth, *Pſal.* 89.49. he honoureth him that ſweareth to his own hurt and changeth not, ſhall not be removed, *Pſal.*15 4. now this is to prove ſwearing to them that were under the Law, and to the Jews, and that King *David* ſware, and the Prophets ſware, which Chriſt the end of the Prophets, and *David* ſaith ſwear not at all, him that *David* calls Lord, and this is my beloved Son whoſe voice is to be heard ſaith God.

Whoſoever voweth a vow to the Lord, or ſweareth an oath to bind himſelf by a bond, he ſhall not break it, here they were to perform their oaths to the Lord, *Num.*30.2. *Deut.*26.15. when the children of *Iſrael* walked in the law of God, they ſhould poſſeſſe the land which he ſware unto them, ſo they poſſeſſed the oath as a true Chriſtian poſſeſſes Chriſt, who forbids that oath, and walks in the light, and ſo he poſſeſſeth the word which is the honey, and the milk, as the Jews poſſeſſed the land that flowed with milk and honey, that kept the Lords oath and his law, but they departed from it; but the new Covenant being witneſſed and the law written in the heart and mind that poſſeſs it, they ſhall not depart from the Lord.

Ezra cauſed the chief Prieſts and all *Iſrael* to ſwear, and that they would do according to the law, now theſe were the Jews in the law which Chriſt ends, *Ez.*10.5.

*Iſa.*3.7. in the time of confuſion the man ſhall ſwear he will not be a healer, this was in the time when they had tranſgreſſed the oath of God and his Law, ch. 19.18. *Egypt* ſhall ſpeak the land of *Canaan*, and ſhall ſwear by the Lord, and they were not to ſwear falſly, *Lev.*6.3.5. and the Jews was not to ſwear to pronounce with their lips to do evil, and if he did it ignorantly he was to confeſs

lt. cha. 5.4 and they ſhould not ſwear by the Name of the Lord falſly, chap.19, 20. and ſwearing falſly was forbidden by the Prophet to the Jews, *Jer.* 7.9. And *Jeremiah* cryed out, the Land was full of Adultry and Oaths, Chap.2, 3.10 Theſe was not the oaths that Chriſt ſaid they ſhould perform to the Lord.

And by ſwearing and killing and lying, blood toucheth blood, *Hoſ.*4.2. theſe were the rebukable oaths, and while they were in that ſtate, playing the harlot, they were not to ſweare the Lord lives, when they were in the rebellious ſtate, then they were rebukable and could not ſwear the true oath, but went to the falſe oathes, and *Hoſea* told the Jews they ſware falſly, ſo the Prophet judged the falſe oaths, but Chriſt ended the true, *Hoſ.*10.4.

And *Malaci* told the Jews the Lord would riſe a witneſs againſt the falſe ſwearers, *Mal.*3.5. did not Chriſt cry wo unto the Jews and Phariſees that ſaid it was nothing to ſwear by the Temple, and told them they that ſware by the Temple and the Gold of the Temple offended, theſe were the Jews that he told of ſwearing by the Altar, and the offering, and ſware by all things that was on the Altar, and he that ſware by the Temple, ſware by him that dwelt in the Temple, and he that ſware by Heaven, ſware by the Throne of God and him that ſat thereon; Chriſt ſpake theſe things to the Jews he cryed wo againſt, who was not believers, *Mat.*23.16. to the 22, this was ſpoken to the Jews and Phariſees (that knew not Chriſt) that that was in the ſwearing, againſt which he cryed woe, who ſaw not the ſubſtance of the Altar and Temple, that they ſware by, and the things thereon, who ſaith ſweare not at all, *Mat.*5.

Peter curſed and ſware, *Mat.* 26 74. *Mat.*14.71.72. but after he repented, the Jews oath was to ſwear by the Lord, and the Chriſtians was to keep to yea and nay in their communications, & not to ſwear at all, *Mat.*5. *Jam.*5. and the Jews was not to ſwear by the Books of *Moſes*, nor the Prophets, as the Apoſtate Chriſtians who ſwore by the contents of the Books, but their oath was to ſwear by the Lord, and the Jews was not to ſwear by the Gods of the Heathen, for *Amos* told them that ſware by the ſin of *Samaria*, ſhould fall and never riſe again, *Amos* 8.14. And the Lord ſwore to the children of *Iſrael* that they ſhould not make mention of the names of their Gods nor ſware by them, for the Heathen ſware by their Gods, but the Jews were to ſwear by the

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Living God, and perform their oaths to the Lord, *Jer.* 23.7. which Christ ends.

And the Jews when they were under transgression, they ſware by the Gold and by the Altar, and by the Temple, and the Chriſtians that are apoſtatized from the Apoſtles have ſworn by the *Epiſtles* and the Evangeliſts, for which they have no example from Chriſt nor Scriptures, which ſaid they might not ſwear by Heaven, for it was Gods Throne, for he that ſware by the Throne, ſware by him that ſat thereon, nor they ſhould not ſwear by the Earth, nor the head; And *James* that followed the *Doctrine* of Chriſt, one of his Diſciples ſaid, ſwear not at all.

And *Zachary* ſaith in his propheſie, every one that ſweareth ſhall be cut off *Zac.*5.3. the Lord would cut off the ſwearer, that ſwears by the *Lord* and ſwears by *Malcham*, *Zeph.* 1.5. So the King ſware ſecretly to *Jeremiah*, as the Lord liveth *Jer.*38.16. and the *Jews* was to learn the ways of the Lord, and ſware by the Name of the *Lord* that liveth, as they had taught the people to ſwear by *Baall*, ſo there was the falſe oath judged by the Prophet, *Jer.*12,16. but Chriſt who ends the Prophets, and the *Jews* outward, ends the oath, and ſaith ſwear not at all.

And the Lord ſware in his wrath to the *Jews* that they ſhould not enter into his reſt, *Pſal.*95. 11. the Apoſtle ſaith, *Heb.*3.10,11 they entred not becauſe of unbeliefe, therefore he ſware in his wrath, for they erred in their hearts from the oath which would have brought them in that turned againſt them. And he ſaith verily men ſwear by the greater, chap 6.13.16. how God ſware by himſelf becauſe he could not ſwear by a greater, and how men ſware by the greater, and their oath was to end the ſtrife in the Law, but this is made by an oath, Chriſt Jeſus, the Lord hath ſworn, and will not repent, thou art a Prieſt for ever after the order of *Melchiſedeck*; the Apoſtle doth not bring that to the Hebrews that they ſhould ſwear, but as a ſimilitude, the ſubſtance of which is Chriſt, and that men ſware by a greater then themſelves, and becauſe God could not find a greater, he ſware by himſelf, and the oath in the Law ended the ſtrife among men, and made the peace, but Chriſt Jeſus that ends the Law, ends the oath, and deſtroyes the Divil the Author of ſtrife, and reconciles man to God in peace, he through death deſtroying him who had the

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power of death the Devil, *Heb.* 2.14. *chap.*7.2.1. and *Zacharias* when he Propheſied, ſaw the oath which God ſware to *Abraham*, *Luke* 1.71. and none of theſe places in the new Teſtament, doth prove that the Chriſtians did ſwear, for they had the oath of God performed, that enjoyed Chriſt Jeſus, and who enjoyeth the oath of God performed, the end of the Prophets, he ſaith unto them they muſt not ſwear at all.

Now if you ſay the Angel ſware in the Revelations, and in *Daniel* by him that lived for ever and ever, this was a true oath, *Dan.* 12.7, *Rev.*10.6. who ſware concerning the myſtery of God being finiſhed, which God ſware to the Prophets his Servants, which comes to enjoy the myſtery of God Chriſt Jeſus, they have the end of the Prophets and ſervants the myſtery, to him the Angels muſt bow; I bring forth my only begotten Son into the World, let all the Angels worſhip him, who ſaith, ſwear not at all.

And Chriſt ſaid unto the Jews and to his Diſciples, how men had ſworn in the old time, and was to perform their oath to the Lord, and that was the true oath, and Chriſt ſaith I ſay unto you now, ſwear not at all, and let them ſee that men ſhould not forſwear themſelves, but perform their oaths to the Lord, and ſo be diſtinguiſhed between the true and the falſe, and then bid them they ſhould not ſwear at all (mark) not at all, neither by Heaven nor by Earth, nor by their head, nor by *Jeruſalem*, for he gives them the reaſon, but tells them what they muſt ſay, and what they muſt do, that takes away all ſwearing, let your communication be yea yea, nay nay, whatſoever is more then theſe comes of evil, *Mat.*5.33,34,35,36,37. And this is the Doctrine of Chriſt that ſaith, ſwear not at all, who was the oath of God performed. And *James* one of the Diſciples and Apoſtles of Chriſt Jeſus, that abode in his Doctrine, ſaid, above all things my brethren, ſwear not at all, neither by Heaven, nor by Earth, nor by any other oath; and then the Apoſtle taught people what they ſhould do, and ſaid, let your yea be yea and your nay nay, leaſt you fall into condemnation; And ſo Chriſt and the Apoſtle did not ſay they were to ſwear by the Lord and told them theſe were frivolous oaths, they denyed, but told them they was not to ſwear at all, not by any oath, for if they did, they fell into condemnation.

So the Doctrine of Chriſt and the Apoſtles who ended oaths, denyed

denyed ſwearing, and all oaths, ſaid they were to keep to yea and nay, and their yea was to be yea, and nay nay, which keepe them out of condemnation, and who lives in this are redeemed out of the Apoſtacy ſince the Apoſtles daies, to Chriſt and the Apoſtles Doctrine, that knows the oath performed, and Law, and firſt Covenant, and *Moſes*, and a greater then *Solomon*, before *Abraham* was, though theſe ſwore, yet he ſaith, ſwear not at all, and this is my beloved Son, hear him, and there is the top ſtone laid, and Chriſt reignes, *Mat.* 5.

All theſe Scriptures, which are in all, 113. are brought to oppoſe Chriſts Doctrine by the Apoſtates, which prove nothing that the Chriſtians ſhould ſwear.

The oath of God his Law being kept, his promiſe was performed, which brought the *Jews* into the outward Land of *Canaan*, which had the types and figures and ſhaddows which Chriſt ends, the oath, Law and firſt Covenant, and types and figures and ſhaddows, and redeems out of the Earthly *Canaan*, and from the Earth to God, and ſo brings into the Land of the Living.

THE END.